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units. For twenty-four hours after a murder in Lumë, a district peopled by little groups of kinsmen, any man of the victim's kin might avenge him on any man of the criminal's kin. So long as members of this group survived no other would move. If they were killed off, other groups, beginning with the nearest neighbours, might seek vengeance. Within living memory this licence found dreadful expression in Theth, the beautiful northern part of Shalë. About 1890 a man who lost a lamb promised to give a cartridge to a shepherd if he found it. When the shepherd succeeded, the man went back on his promise saying he would 'give him five' (*sc.* fingers on the trigger) instead. For the moment the shepherd let the matter drop, but later met the man and asked once more for his promised reward. Again the man refused it, not too courteously, and was immediately killed by the incensed shepherd. Unfortunately, it was Easter Sunday and the murder took place in a meadow where all the men of Theth were gathered for the festival. Immediately the dead man's *vllazni* (brotherhood), comprising all the males descended from the same ancestor, sought vengeance on the murderer's brotherhood. These were not backward in replying, and within an hour fourteen men lay dead for the sake of one cartridge.

Whole tribes might be affected by the rule of 'boiling blood'. In the Malësi e Madhe if a Kastrati tribesman killed a Koplik man, any member of the latter tribe had licence for 24 hours to kill any man from Kastrati. The murderer was, therefore, bound to announce his crime at once so that his fellow-tribesmen might take cover. The time limit elapsed, vengeance lay as usual between the two households. In such cases of inter-tribal aggression each tribe became temporarily a single family in which each member represented the whole.

In Çermenikë, kinsfolk were sometimes fused into one family not by boiling blood as described above, but by a particularly atrocious murder such as that of a guest by his host, when 'circle after circle' was the rule. The guest's 'circle', consisting of his own household, his kinsmen in separate homes, his neighbours and the sons of the married daughters of his family, wherever these last might live, tried to kill the murderer, and failing to find him or other members of his household, they might kill one of his 'circle'. On succeeding, they held that they had avenged their relative's death, and their victim's family agreed. In other districts they

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612 574 *628 would have found themselves involved in a new feud with the household of the man they had killed, but by the local rule of 'circle after circle' he died as proxy for the real criminal and no new feud entered into the question. There seems to have been no time limit to their extended vengeance.

*628 186 National solidarity was recognized in the debatable border lands where Slav and Albanian lived side by side. If an Albanian was killed by a Slav, any Albanian would kill any Slav in revenge. The crime, it was felt, had pitted the Albanian family against the Slav family. This national sentiment was so strong that though there has never been any love lost between Gegs (north Albanians) and Tosks (south Albanians), no Geg would allow a Slav to kill a Tosk without seeking in return to kill any Slav he could find. The less warlike Tosks did not feel a similar impulse. If one of their number or a Geg were killed by their Bulgarian or Greek neighbours, they left vengeance to the victim's family.

621 188 *628 The community also acted as a single family when certain public servants were killed. If the victim were a Roman Catholic priest, he might lawfully be avenged by his parish, the tribe in which the parish lay, and his own family. If action were taken by the parish or tribe, the matter ended. The avenger's act closed the feud, and, fearing no retribution, he could hang up his rifle. If the priest's family afterwards killed another of the murderer's men, they began a new feud. Generally the family did not wait for the parish or the tribe to act. When a Mohammedan or an Orthodox priest was killed, it fell to his relatives to avenge the crime; the feeling that sacrilege had been committed was too slight to drive their parishioners into action.

621 *628 If a field-guard of Lumë were killed, he was publicly avenged. If the murderer was from another village, any of the field-guard's fellow villagers could lawfully kill any man from the murderer's village during the first twenty-four hours, and afterwards he could kill the murderer or any other man in his household. In either case he could hang up his rifle. If the field-guard were killed by a fellow-villager, the village expelled the murderer. On the other hand, if a miller were killed, vengeance rested with his family; the village could not act. A field-guard was a public necessity; without his services the village economy would suffer, and he must be given public protection. A miller had taken up his work for the sake of private gain and was not a public necessity; if he were not at the